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## 博 士 学 位 论 文

### 清初福建朱子学研究

The Study of Fujian Chu Hsi's Learning in Early Qing Dynasty

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## 摘要

近代以来,学者们往往将清代视为理学之衰世,而在整个清代学术思想史研究中,关于清代理学的研究始终是最为薄弱的一环。但是,就历史的真实情况来看,清代朱子学在很大程度上仍然垄断着义理的真理性和解释权,在思想界一直保持着相当的重要性,并没有任何一种成熟、系统的思想足以取代朱子学的地位。同时,朱子学作为官方意识形态,通过经筵日讲、科举考试、政策律法、乡规民约、道德教条等形式将自身的影响力扩展到社会生活的方方面面,进而成为一套制度化的生活方式和全社会所普遍遵循的信仰与原则,在社会生活中发挥着支配性作用。而清初朱子学则是整个清代朱子学的基础和代表,奠定了清代朱子学的基本形态与发展方向。考虑到福建朱子学在朱子学中的历史传统与重要地位,及其在清初所表现出来的繁荣状况与较大影响,本文选取清初福建朱子学作为研究对象,突出清初的时代背景,在关注清初福建朱子学的基本义理思想的同时,着重将其与王学、经学、实学等当时较为重要的学术思想或思潮联系起来进行综合考察,探讨清初福建朱子学者对于这些思想或思潮的态度与反应,以期较为全面的了解和把握清初福建朱子学的时代特点与整体面貌。

本文的第一部分主要讨论清初福建朱子学与王学之间的关系,并借此反映清初福建朱子学者的基本义理思想。首先从朱王之争的历史背景入手,以明代王学的产生、发展、衰落为线索,梳理王学思想分化、演变的大致情况与内在逻辑,以及围绕其形成的各种争议。接着主要从“性即理”与“心即理”、“尊德性”与“道问学”、“格物穷理”与“致良知”三方面概括、分析清初福建朱子学者对于朱学的继承和对王学的批驳,以此体现其对朱学与王学的基本理解和理论选择。最后以李光地的理学思想为例,通过其对心性本体、格物致知,以及《大学》文本的理解来探讨朱子学者融摄王学的几种可能方式,从而揭示清初福建朱子学与王学之间的复杂关系。

第二部分主要讨论清初福建朱子学中的经学思想。首先探讨朱熹的经学观与经学方法,以此说明朱子学与经学之间的基本关系,以及清初福建朱子学者的经学思想的学派渊源。接着分析清初福建朱子学者的经学观与经学方法,突出其汉宋兼采、义理与训诂相结合的治经特点。然后以李光地等学者为代表,介绍清初

福建朱子学者在经学研究方面所取得的主要成果。最后从培养、奖掖经学人才，改革科举考试，搜集、编纂、刊印经学典籍等方面综合阐述清初福建朱子学者对于清初经学复兴的推动作用。

第三部分主要讨论清初福建朱子学中的实学思想。首先探讨朱子学中的实学因素，从朱子学的根本原则、研究对象、为学方法，以及其中包含的经世内容等方面论证朱子学与实学之间确实存在着密切的关系。接着以李光地、蔡世远、蓝鼎元为代表，依次论述三人的主要实学思想，以此展示清初福建朱子学者的实学思想的基本特点与大致面貌，及其对清初学术、政治、社会各方面的影响。

最后可以得出结论，清初福建朱子学在继承传统朱子学核心思想的基础上，能够主动根据时代环境的变化与学术发展的要求，努力调整自身的形态，发掘固有的资源，借鉴他人的长处，使其能够在保持自身特性的前提下适当的回应新思潮与新时代所提出的问题。虽然清初福建朱子学并未越出传统理学的藩篱，未能将朱子学发展到一个崭新的阶段与形态，但是其利用自身的影响力，批判了王学末流空疏放肆的弊端，推动了经学的复兴与发展，促成了清初学风由虚到实的转变，还为清初社会的稳定与发展贡献了力量，确实在清初学术思想史上占据重要的地位。

**关键词：**清初；福建朱子学；王学；经学；实学

## Abstract

In recent years, the scholars prefer to regard the Qing Dynasty as the decline age of the Neo-Confucianism. And during the whole research of the academic studies and intellectual history of the Qing Dynasty, the study of the Neo-Confucianism of the Qing Dynasty is still the weakest one. However, according to the truth of the history, the Chu Hsi's Learning of the Qing Dynasty still monopolize the truth and the authority for the interpretation of the doctrine to a large extent. It remains its great importance in the realm of thought and there isn't a mature or systematic thought to replace the Chu Hsi's Learning. Meanwhile, as an official ideology, Chu Hsi's Learning has an influence on every aspects of the social life through the forms of everyday teaching for the emperor, imperial competitive examination, policies and laws, countryside and non-governmental regulations and moral doctrines. And then it becomes to a systematic life style and the belief and discipline followed by whole society. It plays a dominant role in the social life as well. However, the Chu Hsi's Learning in the early Qing Dynasty is the basic and typical part of the Chu Hsi's Learning in the whole Qing Dynasty. It establishes the basic aspects and development of the Chu Hsi's Learning in the Qing Dynasty. Considering that Fujian Chu Hsi's Learning plays a significant role in the historical tradition of the Chu Hsi's Learning and it shows its prosperity and major influence in the early Qing Dynasty, this article selects the Chu Hsi's Learning in the early Qing Dynasty as the target of study and emphasizes on the historical background of the Qing Dynasty. It pays attention to the basic doctrine and thought of the Fujian Chu Hsi's Learning in the early Qing Dynasty. In the meantime, it focuses on combining the Fujian Chu Hsi's Learning in the early Qing Dynasty with the Wang Yangming's Learning, the Study of Confucian Classics and the Practical Learning and other major academic thoughts at that time to do a comprehensive research and treat the attitude and response of the Fujian Chu Hsi's scholars in the early Qing Dynasty toward these thoughts in order to have a comprehensive understanding and grasp of the features and characteristics of the

### Fujian Chu Hsi's Learning in the early Qing Dynasty.

The first part of the article mainly discusses the relation between the Fujian Chu Hsi's Learning in the early Qing Dynasty and the Wang Yangming's Learning in order to reflect the basic doctrine of the Fujian Chu Hsi's scholars in the early Qing Dynasty. The article starts with the historical background between the Chu Hsi's Learning and the Wang Yangming's Learning and takes the appearance, development and decline of the Wang Yangming's Learning as the clues to card the thought difference, evolvement, internal logic and controversy it forms. Then through the three aspects -- "nature is principle" and "mind is principle ", "cultivate the moral" and "pursue the knowledge", "investigate things and exhaust its knowledge and reason" and "extend the intuitive knowledge", it summarizes and analyzes the inheritance of the Chu Hsi's Learning and criticism of the Wang Yangming's Learning by Fujian Chu Hsi's scholars in the early Qing Dynasty to show the scholar's basic understanding and theoretical selection toward the Chu Hsi's Learning and the Wang Yangming's Learning. Finally, take the Li Guangdi's Learning as an example, it discusses several possible ways that the Chu Hsi's scholars may syncretize the Wang Yangming's Learning and reveals the complicated relation between the Fujian Chu Hsi's Learning in the early Qing Dynasty and the Wang Yangming's Learning through the understanding of the mind and nature of the noumenon, investigating things to extend knowledge and the Great Learning.

The second part of the article mainly discusses the thought of the Study of Confucian Classics of the Fujian Chu Hsi's Learning in the early Qing Dynasty. It starts with discussing the views and methods of Chu Hsi's Study of Confucian Classics to explain the basic relation between the Chu Hsi's Learning and the Study of Confucian Classics as well as the school origins of the thought of the Study of Confucian Classics of Fujian Chu Hsi's Learning in the early Qing Dynasty. Then it analyzes the views and methods of Chu Hsi's Study of Confucian Classics of the Fujian Chu Hsi's scholars in the early Qing Dynasty so as to lay an emphasis on its feature of the combination of the Han school and Song school and the feature of the combination of the explanations of the meaning and the interpretation of the doctrines.



Then take the Li Guangdi and other scholars as examples to introduce the main achievements Fujian Chu Hsi's scholars in the early Qing Dynasty make in the aspects of the Study of Confucian Classics. Finally, it expounds comprehensively that the Fujian Chu Hsi's scholars in the early Qing Dynasty have stimulated the revive of the Study of Confucian Classics in the early Qing Dynasty through cultivating and rewarding the talents of the Study of Confucian Classics, reforming the imperial examinations and collecting, compiling and printing the Study of Confucian Classics and so on.

The third part of the article mainly discusses the Practical Learning of the Fujian Chu Hsi's Learning in the early Qing Dynasty. It starts with discussing the Practical Learning factors of the Chu Hsi's Learning and demonstrates that there really exists a close relation between the Chu Hsi's Learning and the Practical Learning through the fundamental principles, research targets, learning methods and statecraft included of the Chu Hsi's Learning. Then, take Li Guangdi, Cai Shiyuan and Lan Dingyuan as examples to discuss their main thoughts on Practical Learning successively in order to show the basic features and general conditions of the Practical Learning thoughts of the Fujian Chu Hsi's Learning in the early Qing Dynasty as well as its influences on the academic, politics and society in the early Qing Dynasty.

In the end, we can draw a conclusion that based on inheriting the traditional key thoughts of the Chu Hsi's Learning, according to the changes of the time and environment and the demand of the academic development, the Fujian Chu Hsi's Learning in the early Qing Dynasty can adjust its form, explore their innate resources and draw lessons from others' strong points to respond to the questions raised by the new thought and new times while keeping its own characteristics. Although the Fujian Chu Hsi's Learning in the early Qing Dynasty is still a part of the traditional Neo-Confucianism and it doesn't develop into a new stage and form, but it uses its own influence to criticize the shortcoming the later and decadent stage of the Wang Yangming's Learning, promote the revive and development of the Study of Confucian Classics, accelerate the transformation of the style of study from fancy to real in the early Qing Dynasty and contribute to the stability and development of the society in

the early Qing Dynasty, which really plays a vital part in the academic intellectual history of the early Qing Dynasty.

Key Words: early Qing Dynasty; Fujian Chu Hsi's Learning; Wang Yangming's Learning; Study of Confucian Classics; Practical Learning

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